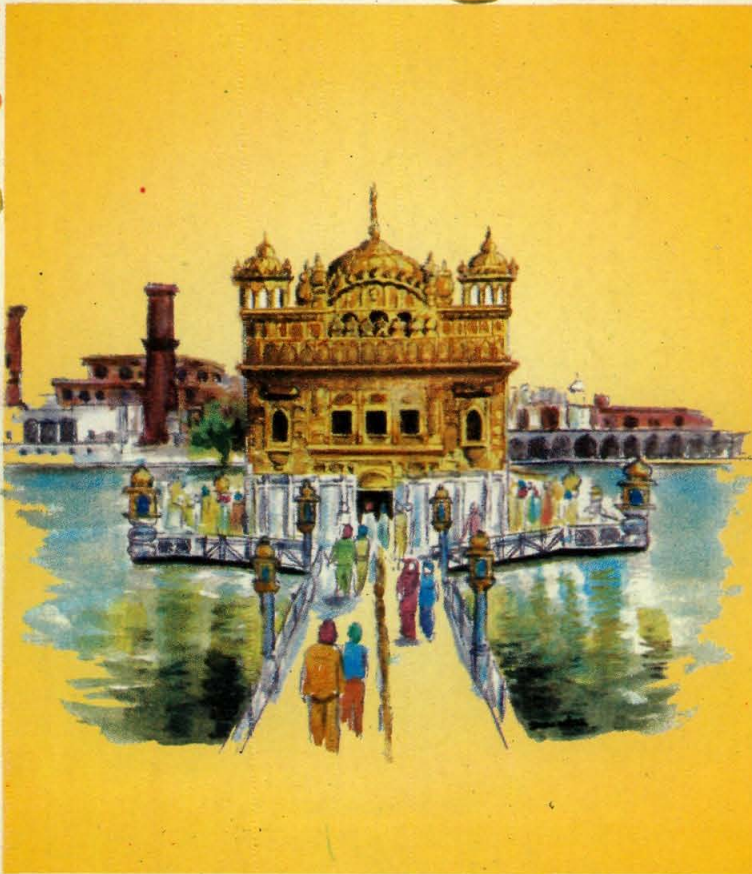


**DIVINITY**

# **SIKH STUDIES**

**Guru Tegh Bahadur & Guru Gobind Singh**



**HEMKUNT**

**BOOK 5**

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# SIKH STUDIES

## BOOK 5

Guru Tegh Bahadur & Guru Gobind Singh

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Trusted since 1948

## NOTE FOR THE TEACHERS AND PARENTS

Understanding different religions and the basic elements underlying them, lays the foundation for a good human being. Such understanding must be imparted at an early age.

Keeping this in view, Sikh Public Schools in India have introduced religious instruction known as 'Sikh Studies' or 'Divinity' as a compulsory part of their curriculum. The present series has been developed to provide them a complete course in the subject upto the secondary stage.

The series is also aimed at meeting the needs of Sikh children settled abroad by giving them graded tools for study at home or in a Sunday school. This will also be a good resource material for use in summer camps for Sikh children studying in other schools.

### THE SERIES CONSISTS OF THE FOLLOWING BOOKS:

**Book I-II** are meant as a launching pad for a study of Sikhism by junior children. They cover the basic facts about Sikhism for beginners. As reading skills are being developed at this stage, illustrations are profusely given to be used as a fulcrum. We also solicit the support of parents and teachers for imparting knowledge. Hints for them have been given at the end of each chapter.

**Book III-V** give *sakhis* or stories about the Sikh Gurus. They have become a part of the folklore in Punjab. They most effectively convey the teachings of Sikhism in a manner traditionally accepted in all religions.

**Book VI** gives similar *sakhis* or stories about the Sikh Heroes. It thus covers the post-Guru Gobind Singh period of Sikh History. In fact it carries Sikh history, from Banda Singh Bahadur to Maharaja Ranjit Singh.

**Book VII** is a formal culmination of the series for adolescent children. It introduces them formally to Sikh theology, ethics, psyche etc. after tracing the evolution of Sikhism.

**Supplementary Book.** It gives the complete *Ardaas* with pictorial cues for easy learning. The text is given in both Gurmukhi and Roman scripts with an English translation.

We Have tried to keep the language as simple as possible. But there are obvious limitations because of the nature of the subject matter. We hope that illustrations will relieve this feature to some extent. Comments and suggestions for improvement are welcome.

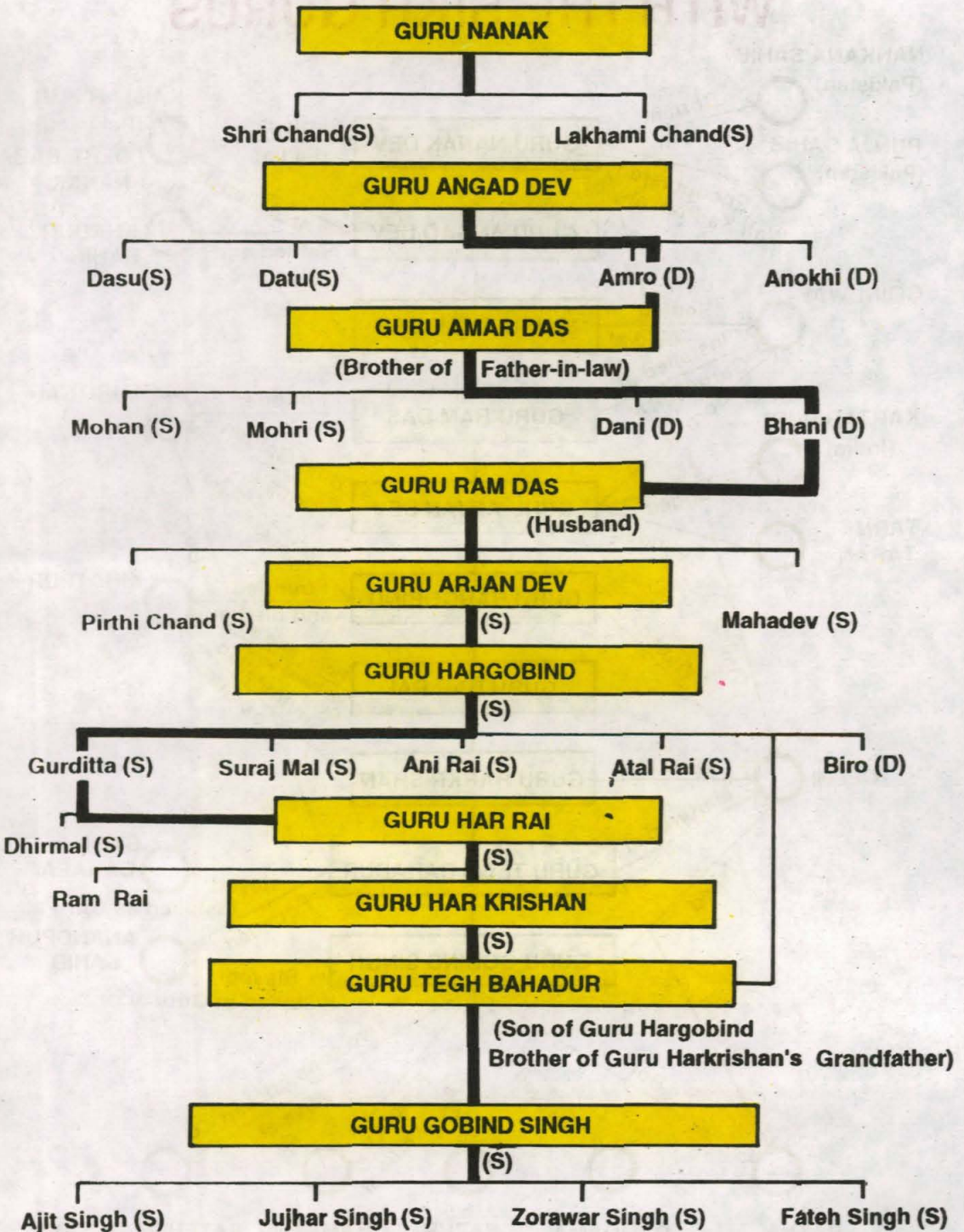
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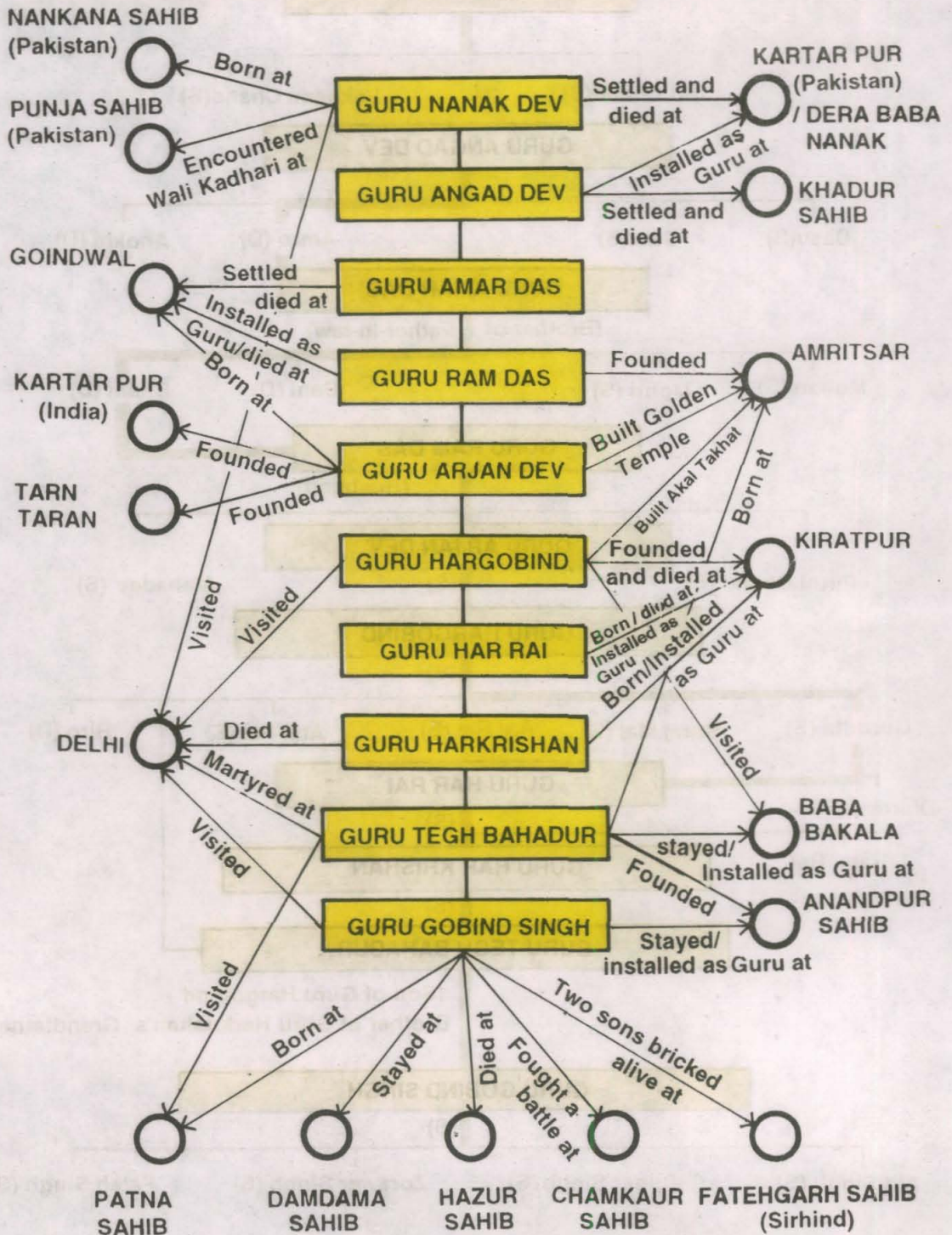
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# FAMILY TREE OF THE SIKH GURUS



# IMPORTANT PLACES ASSOCIATED WITH THE SIKH GURUS

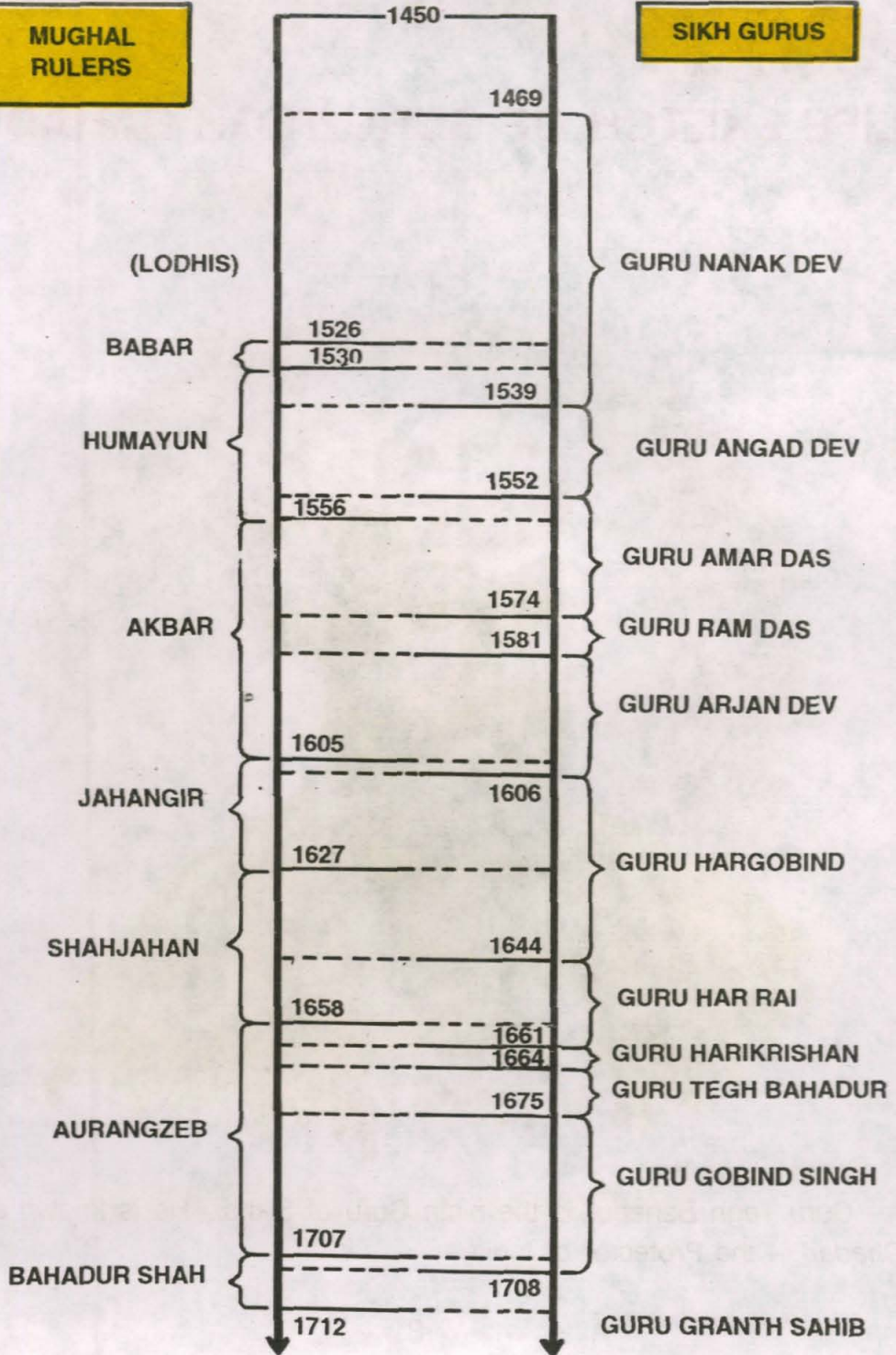




# DATE LINE

MUGHAL RULERS

SIKH GURUS



DATE LINE

1

## LIFE SKETCH OF GURU TEGH BAHADUR



Guru Tegh Bahadur is the ninth Guru of Sikhs. He is known as "*Hind di Chadar*" – the Protector of India.

The ninth Guru was the youngest son of the sixth Guru Hargobind and Mata Nanaki. He was born at Amritsar in 1621 A.D. He was brought up in the most approved Sikh style. He received academic education from Bhai Gurdas. He got his work-experience and training in archery and horsemanship through Baba Buddha. When he grew up he participated in some battles along with his father.

Guru Hargobind decided to retire by passing on the responsibility of Guruship to his grandson Har Rai (nephew of Guru Tegh Bahadur). After this Guru Tegh Bahadur left Kiratpur Sahib and settled down at a village called Bakala in District Amritsar. There he spent many years. He was a quiet, austere and scholarly person.

In the mean time, Guru Harkrishan had taken over as the eighth Guru. He was the younger son of Guru Har Rai. But he passed away at a very young age when he was just about eight years old. On his death bed he had hinted by saying "*Baba Bakale*" that the next Guru could be found at Bakala. Accordingly Guru Tegh Bahadur was installed as the ninth Guru in 1664 A.D. in spite of some opposition to it.

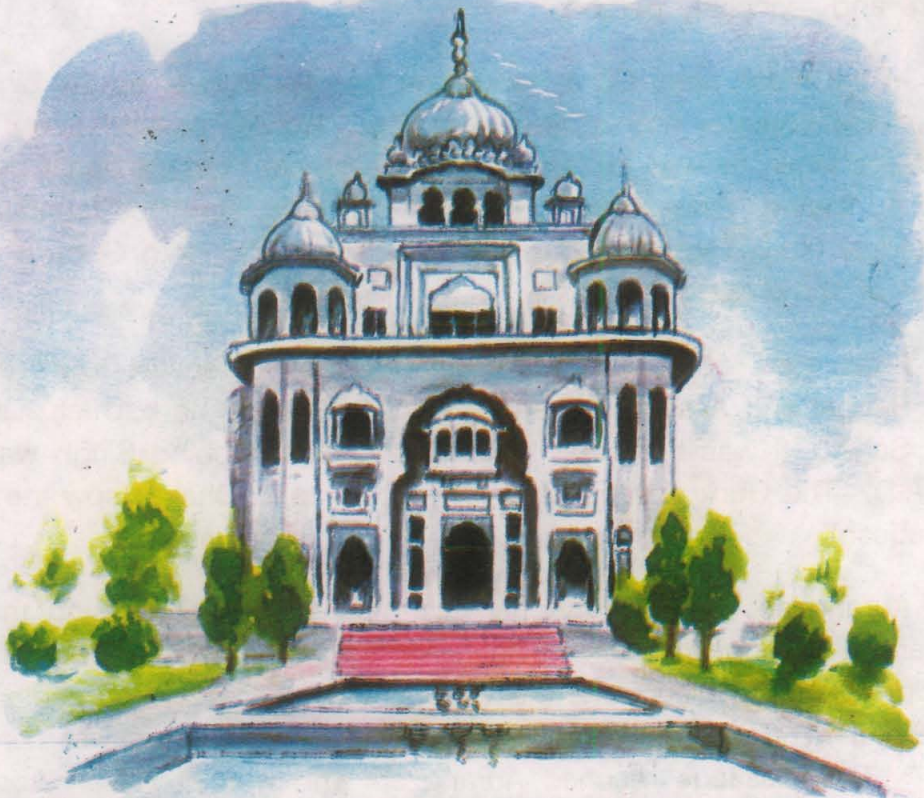
From then on, Guru Tegh Bahadur took extensive tours of Punjab, Bihar, Bengal and Assam. When he went to Bengal, he had left his family at Patna Sahib. It was here that his only son Guru Gobind Singh was born in 1666 A.D. The Guru got the news when he was at Dhaka (now the capital of Bangladesh).

Aurangzeb, the then Mughal ruler had started oppressing the Hindus. He wanted to convert them all to Islam. Some Kashmiri Pandits came to Anandpur Sahib to plead with the Guru to save them. He agreed. He said : "Tell the King that all of you will become Muslim, if I am first converted to Islam." The message reached Aurangzeb who was at Hasan Abdal (Punja Sahib) at that time. He got the Guru arrested near Agra.

The Guru was brought to Delhi and imprisoned in an old house along with his companions. The Qazi tried his best to convert the Guru to Islam but could not succeed. Ultimately he got the Guru executed in Delhi in 1675 A.D.

The place where the Guru was beheaded has been converted into the famous Gurdwara Sisganj.

The incident led to panic and fear among Sikhs in Delhi. The community was not, however, bereft of courage and bravery. The Guru's head was taken to Anandpur Sahib by a devout Sikh Bhai Jaita. It was cremated there by Guru Gobind Singh. Under the cover of a dust storm, the headless body was taken by Lakhi Shah on his cart to his house in Raisina village. In order to avoid detection he set the whole house on fire in order to cremate the body. Gurdwara Rakabganj, at a stone's throw from the Parliament House, in Delhi has been built at the site.



Guru Tegh Bahadur had answered the fanatic religious policy of Aurangzeb with his moral strength. This martyrdom is a unique event in history. No other leader has ever sacrificed his life to protect the faith not his own. Indeed, it was a turning point in Sikh history. It sowed the seeds of a transformation of the Sikh community.

## PRACTISE BEFORE YOU PREACH

Guru Tegh Bahadur showed prudence and practical wisdom right from his childhood. He believed that one should preach only what he practises himself. Example is better than precept.



Once, in his childhood, the mother of one of the play-mates of the Guru came to him with a peculiar problem. Her son had got into the habit of eating too much jaggery (*Gur*). She wanted him to stop this. She pleaded with the Guru to speak to her son to reduce the intake of jaggery. The Guru said; "Ok I'll do it, mother. But let it be after one week."



After one week, Guru Tegh Bahadur told his play-mate in the presence of his mother : "Friend! It is not good to take too much of jaggery." It was natural for the mother to ask: "If you just had to say this simple thing, why did you wait for one week?" The Guru said: "Mother, last week I myself was eating too much jaggery. I wanted some time to stop the habit myself before advising my friend. Otherwise, my advice would have had no effect on him."

# 3

## BABA BAKALE!

Baba Bakala is a small town about 40 km from Amritsar. Guru Tegh Bahadur spent many years there with his wife and mother. He led a quiet and austere life. He was very highly respected even when he was not a Guru.

Guru Harkrishan breathed his last in Delhi in 1664 A.D. On being asked about his successor just before his death, Guru Harkrishan had said:



*"Baba Bakale !"* Guru Tegh Bahadur at that time was living in Bakala. He was also the younger brother of Guru Harkrishan's grandfather. The Sikhs took the message to mean that Guru Tegh Bahadur should be the ninth Guru.

However many people at Bakala started making claims for Guruship. The chief claimant was Dhirmal, brother of Guru Har Rai. Conspiracies were hatched. Guru Tegh Bahadur took the happenings very calmly and was ultimately installed as the Guru.

Bhai Makhan Shah a rich trader and contractor played an important role in it. Once, one of his ships got embedded in sand at Surat Port. He recited Japji Sahib and the ship reached the port. He made a lot of profit on it. As a devout Sikh he wanted to give *daswandth* (one tenth) to the Guru. When he reached Delhi, Guru Harkrishan had already died. So he proceeded to Bakala with his family and servants.

At Bakala, Makhan Shah was surprised to see so many claimants. He decided to offer only two gold coins to each claimant reserving the entire offering for the one who knew the story of the ship. Only Guru Tegh Bahadur asked about the ship. Makhan Shah immediately proclaimed publicly that he was the real Guru.

Dhirmal became very unhappy at these developments. He made an unsuccessful assassination attempt on the Guru. The Guru was, however, not disturbed. He simply said; "All this is happening just because of money. It is only the love of money which compels people to indulge in such acts."



# 4

## GURU TEGH BAHADUR'S VISIT TO THE GOLDEN TEMPLE

After being installed as the ninth Guru in 1664 A.D., Guru Tegh Bahadur decided to tour different parts of Punjab. It was but natural to think of starting the tour with a visit to the Golden Temple in Amritsar.

In those days, the Golden Temple was not being managed strictly according to Sikh traditions. One Masand named Harji was in charge of it. He was playing a fraud on the masses. He had even included some of his own verses for the daily *Shabad Kirtan*.



Harji came to know that the Guru was coming towards the Golden Temple. He was scared and got the gates of Darshani Deori (Entrance to the Temple) closed. But he did not want to give the impression to the Guru that

it had been done at his orders. He went to meet the Guru with the keys to prove that other Masands had closed the gates.

The Guru understood the game. He took his bath in the Tank (*Sarovar*). He also participated in a congregation (*diwan*) near the Akal Takhat. When Makhan Shah asked Guru's permission to punish the Masand, the Guru replied : "He has already been killed by greed." In the evening the Guru left for a nearby village without entering the Golden Temple.

When the residents of Amritsar came to know of the incident, they were upset. The same evening, they went in large numbers to the village, where the Guru was staying and asked for forgiveness. The Masands also reached there the next morning. The Guru told them: "You are not real Masands. You have destroyed the high values because of greed and jealousy."

This whole incident is a sad reflection on the administration of gurdwaras at that time.

# 5

## ON REPENTANCE

While touring Punjab, Guru Tegh Bahadur once stayed at a village near Talwandi Sabo (Damdama Sahib). When everybody was asleep at night, two thieves stole the Guru's horse. But they were caught as they stopped at a tank called Sital Sar for taking the horse to water.

The thieves were brought before the congregation. The Guru took no time to forgive them. However, one of them felt extremely remorseful. He even tried to stab himself by a pointed twig in the presence of the congregation. The Guru prevented him from doing so. He also told the thief:



“Repentance is indeed a punishment.” The thief fell at the Guru's feet.

A gurdwara named Sooli Sar has been built at the spot.

**UNBELIEF IN MIRACLES**

The opponents of Guru Tegh Bahadur had poisoned the ears of Aurangzeb. In 1665 A.D., he sent a message to the Guru to meet him in Delhi. The Guru was at Dhamtan at that time. He reached Delhi and stayed at the residence of Ram Singh son of Mirza Raja Jai Singh.



After a few days, Guru Tegh Bahadur met Aurangzeb. He asked the Guru to perform some miracles. Sikhism, however, does not believe in miracles. So the Guru replied : "I do not show miracles. Indeed, showing miracles is competing with God. I am sure, God does not like this." Aurangzeb then raised the question : "How can you then claim to be a Guru?" To this, the Guru replied : "I do not make any claims like others. Nor do I have any quarrel with anyone."

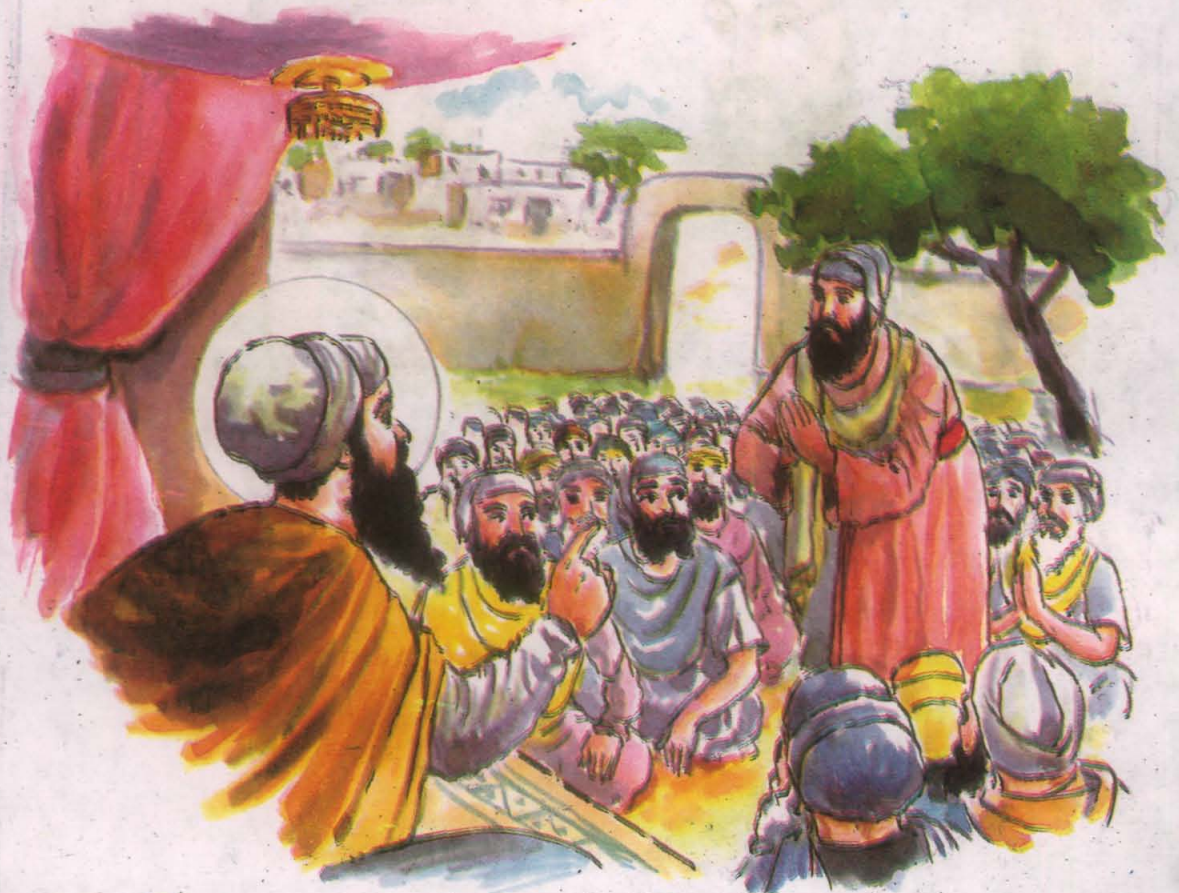


Aurangzeb was silenced for the time being. However, he later on told Ram Singh that it was because of him that he had let off the Guru.

## A MODEL SIKH

There is a small town called Sasaram near Varanasi. A devout Sikh named Phagoo lived there. He was very honest and sincere. He used to collect *daswandh* (one tenth of income ) for the Guru.

Once Guru Tegh Bahadur stayed with him and conducted *Shabad Kirtan* in his house. After the *Shabad Kirtan*, the Guru asked him to bring the



offerings collected so far. He did so dutifully. The Guru then asked, "Are you sure that you have brought everything that you have collected so far?" Phagoo was surprised. He thought that the Guru was doubting his honesty. The Guru then pointed out that he had missed out the fruit from the common berry tree in the courtyard. The whole background came to Phagoo's mind. The Guru asked him to tell the story to the congregation.

Phagoo began : "I must ask for forgiveness from the Guru and the congregation. I should have included the fruit from the berry tree (Ber) in the total collections. Once I went out on a round of the town asking for *daswandh*. When I knocked at a door, the lady in the house was very angry. She refused to give anything. When I insisted, the lady put the kitchen garbage into my bag. I sorted it out and threw away all of it except the stone of berry fruit. I buried it in my courtyard. The tree that you see has grown out of it. So the fruit really belongs to *daswandh*."

The Guru was very pleased. He said : "Phagoo is a model Sikh. People like him are the pillars of the community."

## SELF PORTRAIT

Bulaki Das was a well-known Masand of Dhaka. He was doing good missionary work. His mother who was also a devout Sikh was very keenly waiting for the visit of Guru Tegh Bahadur to the town.



When the Guru reached Dhaka, ~~the~~ mother offered him a new dress made out of yarn specially spun by her. The Guru wore it in her presence.



The mother was very pleased to see the Guru in the new dress. She expressed a desire to be able to see the Guru everyday. For that purpose she wanted to have a portrait. The Guru did not want to disappoint a devout old lady. So he reluctantly agreed.



Since Bulaki Das was a popular person of Dhaka, the Nawab sent a well-known painter for the purpose. He did a good job as far as painting different parts of the Guru's body was concerned. However, he found it very difficult to bring out the splendour on the Guru's face. Indeed, he was dazzled by it. He could not complete it in spite of a number of attempts. Ultimately, the Guru took the brush and completed it himself.

This picture is kept in the Victoria Memorial in Calcutta.

## ON HATRED AND REVENGE

Guru Tegh Bahadur was proceeding from Patna Sahib to Anandpur Sahib on his return from Bengal. On the way, he met a Sikh at a village near Karnal. He was very disturbed and shattered. He told the Guru that one of



his relatives had killed his six year old son in his presence because of a land dispute. Eversince then he had been seized by a feeling of revenge. Saying this he became unconscious.

When he regained his senses, the Guru asked : "What do you want ?" He replied : "I want to take revenge ; life for life. Only then I will have some mental peace." The Guru advised : "No doubt, you have been much pained by the murder. But if you go on thinking of taking revenge like this, you will be pained still more. Life is a gift of God. Man has no right to take it away. Hatred does not harm the person who is hated, it only harms the one who hates. If you want to be happy, destroy the hatred in your mind and forget about taking revenge."

The murderer was moved when he heard of the above advice given by the Guru. One day he also saw in a dream that someone was snatching his son from him. He then realised what it meant to lose a son. He immediately went to his relation whose son he had murdered and asked for forgiveness.



The angry man also lost his spirit of revenge. Indeed, after some time he was blessed with another son.

## PROTECTOR OF HINDUISM

Aurangzeb had formulated a fanatic religious policy. He wanted to spread Islam throughout India. He started by converting Hindus in Kashmir. Fairs were banned. In the name of checking idol worship, even the manufacture of earthen toys was not allowed.



The Pandits of Kashmir were upset at these conversions. When they could not tolerate it any longer, a batch of them under the leadership of Kirpa Ram approached Guru Tegh Bahadur at Anandpur Sahib. They narrated : "Aurangzeb is very cruel to Hindus. He is converting them to Islam. If this continues, Hinduism will be wiped from Kashmir and even from India." The Guru was moved by their tales. He remarked : "Protection of Hinduism now demands a supreme sacrifice. Unless some truthful protector is prepared to give this sacrifice, Hinduism cannot be saved."

It happened in May 1675 AD. Guru Gobind Singh who was then just a child came there and said: "Father ! Who can be a greater protector of Hinduism than yourself." Everybody was surprised at this remark. But Guru Tegh Bahadur was very pleased. He embraced Guru Gobind Singh and said: "Pandits, you may now go. Tell the Nawab that you will become Muslim if Guru Tegh Bahadur first becomes a Muslim."

The Guru had made up his mind to protect Hinduism although it was not his faith.

## THE HISTORIC MARTYRDOM

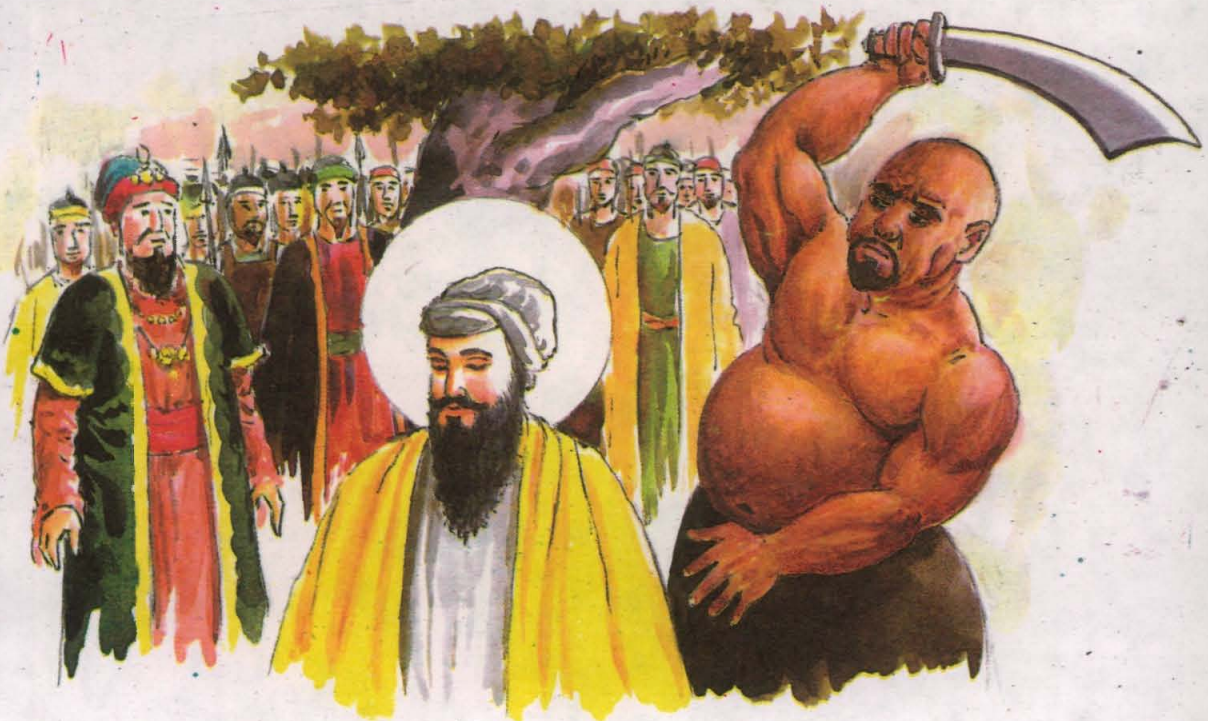
Kashmiri Pandits conveyed the message of Guru Tegh Bahadur to Governor Iftakhar Khan that they would become Muslim if the Guru first became a Muslim. The Governor relayed the message to Aurangzeb who was at Panja Sahib at that time. He was happy that he had found an easy way of spreading Islam. He asked the Governor of Kashmir immediately to stop harassing Hindus.



At the same time, Aurangzeb asked his Governor of Lahore to arrest Guru Tegh Bahadur. This was done when the Guru was on a tour near Agra.

The Guru along with three of his companions, Bhai Mati Das, Bhai Sati Das and Bhai Dyala, was brought to Delhi. They were kept in an isolated house. The Guru was physically tortured. To create further fear, his companions were killed in his presence. Bhai Mati Das was sawed alive. Bhai Sati Das was burnt alive after wrapping him in cotton. Bhai Dyala was boiled to death in hot water.

The Guru's morale could not, however, be broken. When all methods failed; the Chief Qazi finally offered the Guru three choices: (1) Become a Muslim; (2) Show miracles, or (3) Accept death. When the Guru rejected the first two choices, the Qazi announced his sentence that the Guru be beheaded.





It was a public execution. The Guru was brought to Kotwali in Delhi in a cage. He was beheaded under a tree in November 1675 A.D. The famous gurdwara Sisganj has been built there.



## THE UNPARALLELED CREMATION



The historic martyrdom of Guru Tegh Bahadur created a sense of fear and panic among the Sikhs of Delhi. No one came forward even to claim the dead body. This is what prompted Guru Gobind Singh later on to transform the Sikhs into a brave community whose members would roar like lions.

In spite of the panic, there were some brave Sikhs who felt concerned. One Bhai Jaita could not tolerate disrespect to the Guru. He planned to carry the Guru's head to Anandpur Sahib. It was a dark and stormy night. Bhai Jaita along with two companions took charge of the Guru's head and left for Anandpur Sahib. He reached there in five days. This enabled Guru Gobind Singh to perform the last rites of his father.

Lakhi Shah was another brave Sikh. He was a contractor who used to supply provisions. He was returning from the Red Fort. He planned to take advantage of the stormy night to cart away the headless body of the Guru. He hid it under cotton wool on a cart so that it might not be detected. He then took it to his village Raisina and set the whole house on fire. He bowed his head and thanked God that he had succeeded in cremating the Guru's body.

Gurdwara Rakabganj has been built at the site now in central Delhi close to the Parliament House.

## LIFE SKETCH OF GURU GOBIND SINGH



Guru Gobind Singh, the tenth Guru of Sikhs, completely transformed them into a well-knit community. He instilled in them a remarkable spirit of sacrifice and bravery. He made them also the "People of the Book."

Guru Gobind Singh was born at Patna Sahib in December 1666 A.D. to Mata Gujri. His father Guru Tegh Bahadur, the ninth Guru, was travelling at

that time Bengal (now Bangladesh). The Guru spent the first six years of his frolicsome childhood at Patna Sahib. Then he went to Anandpur Sahib where he started his formal education.

Guru Tegh Bahadur was martyred in Delhi in 1675 A.D. when Guru Gobind Singh was just about nine years old. At that young age, the Guru inherited the responsibility of guiding the Sikhs and carrying on the traditions of Sikhism. At the age of eleven he was married to Mata Jito.

The Guru grew into a handsome and energetic young man. He had gained training in the use of arms. He was equally fond of learning. In fact, he patronized poets, scholars and thinkers.

The Guru soon became very popular. He was an example of an ideal saint-soldier. He wanted the Sikhs to be brave and self-sacrificing. In 1699 A.D., at the age of thirty three, the Guru established the new Khalsa Order on the Baisakhi Day. By laying down a code of conduct and by insisting on five K's, the Guru gave the Sikh community its present shape.

The event, however, generated considerable fear and animosity among the Hill Rajas. They conspired with the Mughal forces to subdue the Khalsa. The Guru had to fight many battles against them at Anandpur Sahib, Chamkaur and Muksar. His two elder sons: Ajit Singh and Jujhar Singh died fighting at Chamkaur. The younger ones: Zorawar Singh and Fateh Singh were captured by the Nawab of Sirhind and were bricked alive. The Guru sacrificed his entire family and underwent untold hardships fighting for righteousness.

After the death of Aurangzeb, his successor Bahadur Shah made peace with the Guru. Indeed the Guru even visited Rajasthan and Deccan where Bahadur Shah had gone on an expedition.

When the Guru was at Nanded (Hazur Sahib) in Maharashtra, one of the two hired Pathans sent by Nawab Wazir Khan of Sirhind stabbed him on his left near the heart. The Guru could not recover from it and breathed his last in October 1708 A.D. But before dying he had declared the Adi Granth as the reigning Guru – the Guru Eternal. This put a seal of finality and made Sikhs a "People of the Book"

# 14

## ON MATERIAL WEALTH - I

Guru Gobind Singh spent the first six years of his life at Patna Sahib where he was born. As a child, he was very carefree and frolicsome. He would not care for material possessions.



With great fondness, Mata Gujri, the Guru's mother put two golden bracelets on his arm. The Guru could not care less. One day while he was

playing on the river bank, one of the bracelets fell into the Ganges. Mata Gujri got angry with him. She took him by the arm and went to the spot where the bracelet was supposed to have been lost. She asked : "Tell me son, where have you thrown your bracelet?" In order to show the place where the bracelet had fallen, the Guru in his innocence took off the second bracelet and threw it into the river saying "Here, Mother." Mata Gujri said : "Oh! what have you done ?" The Guru replied: "It was to be lost one day. So what, if it is lost today."



The Guru even in his childhood had given the message that wealth is transitory. One should not be sad if it is lost.

## ON MATERIAL WEALTH - II

Guru Gobind Singh, as he grew up, took his hatred of wealth and possessions to a level where he considered them to be poisonous. The Guru would not even distribute the *Golák* collections among his followers. Once he



threw all the cash and jewellery collected as *Golak* into the river and also burnt all clothes that had been offered to him.

When he was asked the reason for it he replied: "All wealth is like poison. Wealth from *Golak* is a greater poison. Mother does not give poisoned milk to her child, however much it may cry. So I do not distribute the *Golak* among my followers."



One disciple dared to ask : "Sir, if what you say is right, why do you accept the offerings in the first place." The Guru explained: "I accept the offerings as earnest deposit (*Imanat*) made to God by the devotees. I do not take them for myself."



## ON PRIDE

Once, as a child, Guru Gobind Singh was having a swim in River Sutluj at Anandpur Sahib. With him was his cousin Gulab Rai, son of his uncle Suraj Mal. The Guru was chasing Gulab Rai. The chase continued even when they came out of water.



While running away from the spot in a hurry, Gulab Rai put on the Guru's turban on his head by mistake. The *sewadar* of the Guru was watching this. He tried to prevent Gulab Rai from doing so. The Guru intervened and told Gulab Rai : "Never mind. Keep it on. Who knows you may be a leader one day. But remember that the head that wears this turban should not have pride in it."



According to historians, after the death of Guru Gobind Singh, Gulab Rai did take up leadership for some time. However, he had become very proud. As a result he lost most of his Sikh following.

## GURU'S FIRST BATTLE AGAINST INJUSTICE

Within a few years of his stay at Anandpur Sahib, Guru Gobind Singh had started consolidating his position as the leader of the Sikh community. He got the forts built. He started new traditions as that of Ranjit Nagara. His reputation and following were on the increase. Hill Rajas became scared. Aurangzeb was supporting them as he wanted to finish the Guru.

Ultimately most of the Hill Rajas joined hands against the Guru. They



wrote to him : "We didn't interfere in your activities so far. We thought that you have inherited the leadership and traditions of Guru Nanak Dev. But you have belied our hopes. It is not possible to tolerate it any more. If you want your welfare, live like faithful subjects. Ask for forgiveness for what you have done so far and give an assurance to behave in future. Or leave Anandpur Sahib lest we force you through war to do so." The Guru replied: "I am not occupying anybody's land. This was purchased by my father. As such I am not any body's subject. If you threaten me with war, you will find me ready for it."

Under the circumstance, fight was inevitable. It took place in April 1686 at Bhangani. The Sikhs fought bravely as they were fighting against injustice. There were some losses but victory belonged to the Guru.

When the Guru reached Paonta Sahib, there were celebrations. The Guru was then also blessed with his first son who was named Ajit – the invincible.

## RESPECT FOR WOMEN



After the Battle of Bhangani, Hill Rajas and Mughal forces had temporarily made peace with Guru Gobind Singh. However Ranghars of Hoshiarpur were robbing and harassing the Sikh pilgrims going to Anandpur Sahib. The Guru sent some of his generals to control them in 1697 A.D.

The Sikh forces punished the Ranghars. They also captured a Ranghar girl as a prisoner and brought her to Anandpur Sahib along with other booty. When the Guru saw the girl as a prisoner, he was very angry. He asked his Generals immediately to return the girl safely to her house. The soldiers argued that they should be allowed to take revenge. Without this they would not be able to teach a lesson to the enemy. State-craft required this.

The Guru ordered : "I want you to show good conduct and character even in war. Never touch a Muslim woman even in revenge. Do not degrade yourself."

# 19

## SHAKTI vs BHAKTI

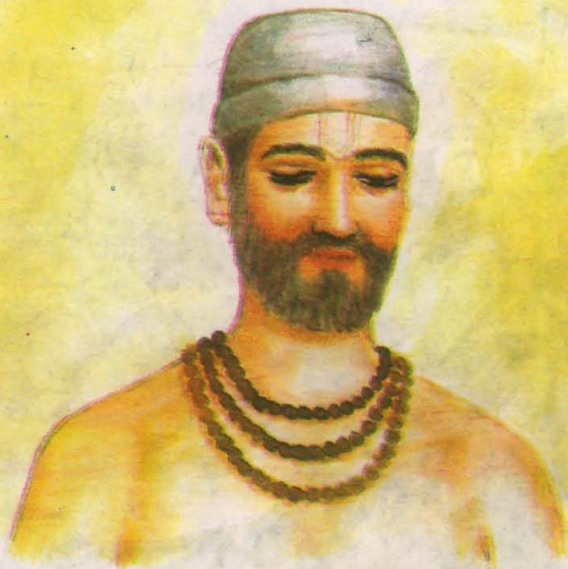
Like material wealth, Guru Gobind Singh hated power (*shakti*) as well. He felt that power corrupts the human mind. Moreover it is short-lived. He was clear about the supremacy of devotion (*Bhakti*) over power.



The Guru wanted to explain the difference between power and devotion to a congregation. He asked those present : "Can anyone tell me who was

the ruler of India during the time of Kabir ?” There was complete silence. No one could answer the question.

At this the Guru explained : “Look ! No one remembers the name of the person who ruled over India, wielded immense power and had large forces consisting of lakhs of soldiers and thousands of elephants and horses. But people remember Kabir who had only a thatched hut. He is not only remembered but his devotional writings and thoughts are respected.”



Power may make a person known for a while. Devotion to God makes one famous for ever.

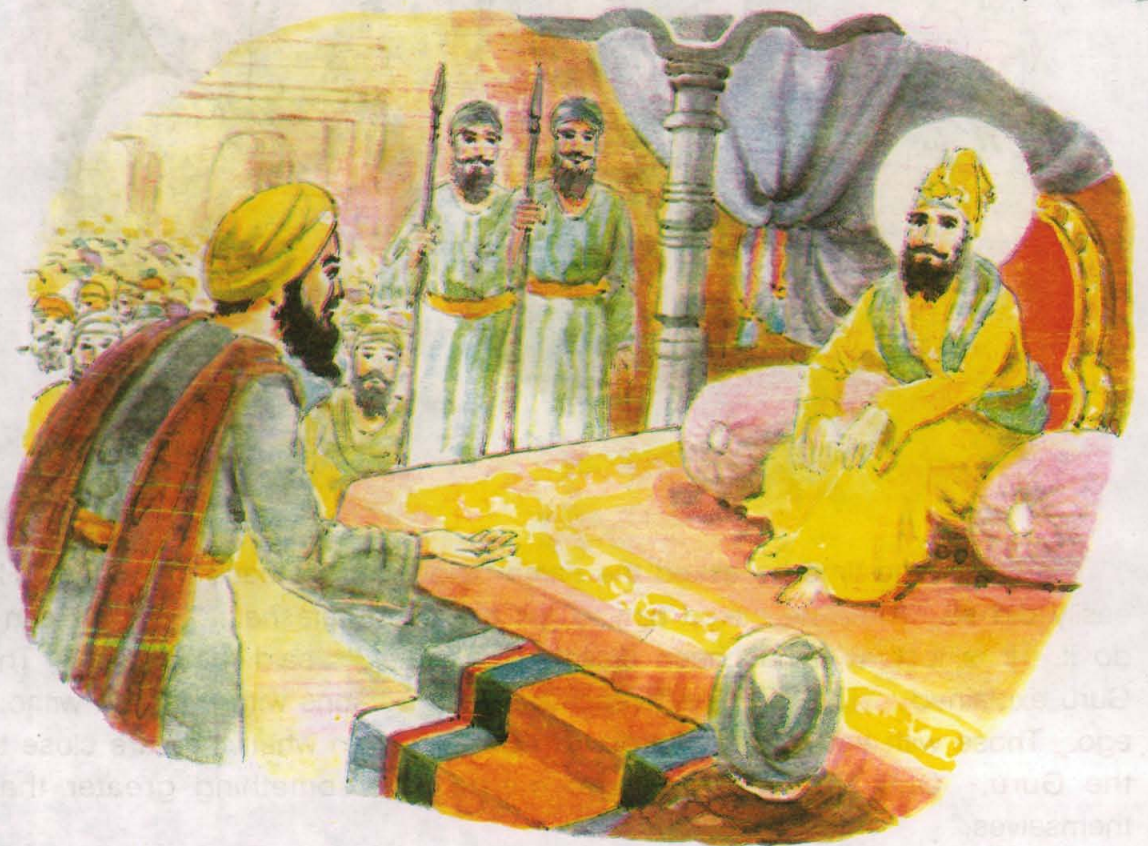


## 20

### ON EGOISM

Egoism is treated as a vice in Sikhism. According to the Adi Granth :  
"The world is lost in egoism; and it cometh and goeth in vain."

Once Guru Gobind Singh was addressing a congregation when some one asked a pointed question : "Sir, how is it that there are some Sikhs who



are very close to you but still have not absorbed the real spirit of Sikhism ?”

The Guru seized this opportunity to explain the meaning of egoism. He gave the questioner a stone and a *patasha* (piece of puffed sugar). He asked him to put both of them in a pitcher of water.



After some time he asked the same person to get back the stone. He easily did so. Then he asked him to get back the *patasha*. “Sir, how can I do it. It is lost as it has been dissolved in water,” said the person. The Guru explained : “This is the difference between persons with ego and without ego. Those with ego cannot merge with Sikhism even when they are close to the Guru. Only those without ego merge with something greater than themselves.”

## FOUNDING THE KHALSA PANTH

Guru Gobind Singh had sent *hukam namas* calling the Sikhs to attend the Baisakhi Fair of 1699 A.D. at Anandpur Sahib. As such thousands came there for the occasion.



On the Baisakhi Day a big congregation was held at Gurudwara Kesgarh' Sahib. While addressing the congregation, the Guru suddenly pulled out his sword and asked : "Is there anyone in this gathering who is prepared to sacrifice his life for the Guru ?" The question stunned everyone. When there was no answer, the Guru repeated the call. On the third call one Daya

Ram, a Khatri from Lahore offered himself. The Guru took him to the tent. The audience heard the noise of something falling. The Guru came out with his sword smeared with blood.

The Guru then asked for more persons to come forward. Dharam Das, a Jat of Delhi was the next to offer his head. Then came Muhkam Chand, a washerman of Dwarka; Sahib Chand, a barber of Bidar and Himmat Rai, a water-carrier of Puri. They were all taken into the tent.

Finally the Guru went into the tent and brought out the five persons with nice new clothes on. They were given *Amrit* as a part of baptism. Coming from different Hindu castes they became the first five members of the new *Khalsa Panth* — a brave, democratic and castless society. The Guru called them *Panj Piaras* (the five beloveds).

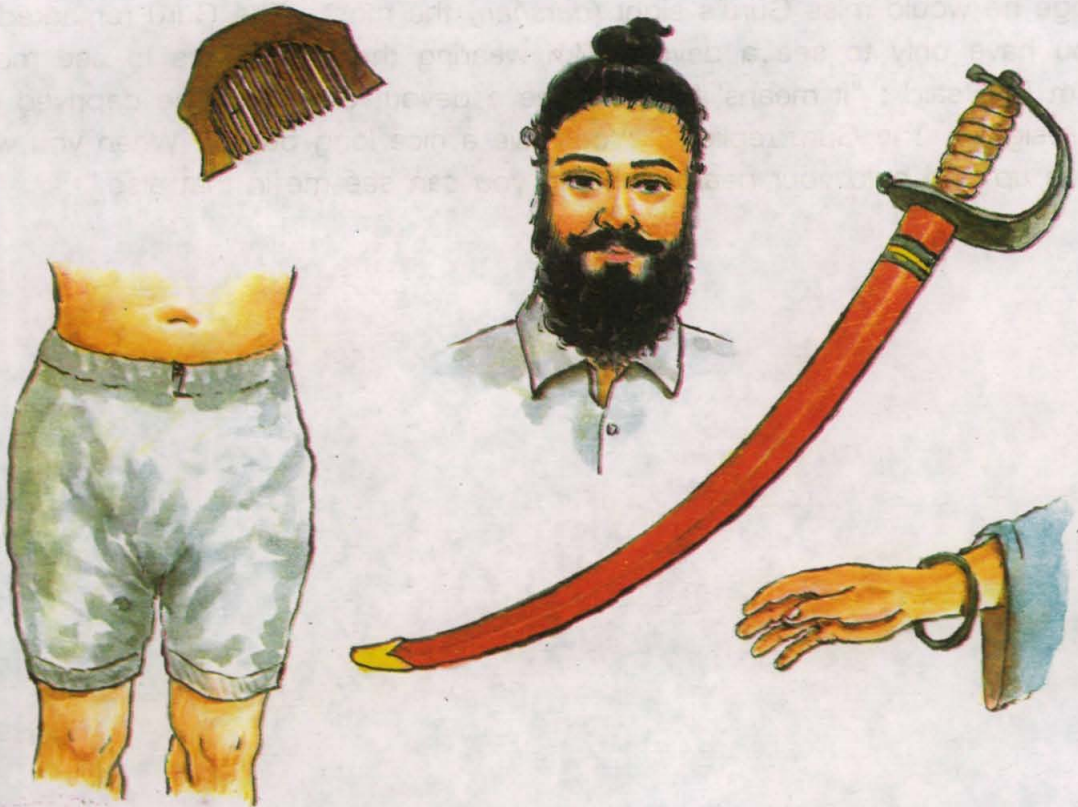
After the *Panj Piaras* had taken *Amrit*, the Guru requested them to give *Amrit* to him so that he could also become a member of the *Khalsa Panth*. This was also to establish a new tradition that spiritual authority can be vested with the *Panj Piaras*.



Basakhi Day of 1699 A.D. was indeed a unique day. The whole atmosphere at Anandpur Sahib was charged with religious fervour. Twenty thousand Sikhs took *Amrit* on that day. The community which had been taking shape since the days of Guru Nanak Dev got unified and well defined. Its members were prepared to sacrifice their lives for Guru's ideals.

## CODE OF HONOUR

In order that the *Khalsa Panth* may stand out as a distinct community, Guru Gobind Singh also laid down a strict code of honour for it. He believed that the way Sikhs dressed themselves and lived their lives was very important for the community.



So the Guru laid down strict do's and don'ts for the Sikhs. Every Sikh was required to observe five Ks (*Kakars*) : (1) To wear long hair (*Kesh*);

(2) To keep a comb (*Kangha*) to keep them clean; (3) To put on a steel bracelet (*Kara*); (4) To keep a sword (*Kirpan*) and ; (5) To put on drawers (*Kachha*) They are not just symbols; they are the gifts of the Guru to the community.

The Guru also asked the Sikhs to avoid five Hs : (1) Smoking (*Hookah*); (2) Shaving the hair (*Hajamat*); (3) Meat done in the Muslim way (*Halal*); (4) Corruption (*Haram*) and (5) Adultery (*Henna*). He also ordained that all male Sikhs will have their names ending with Singh.

The Guru attached great importance to *Kakars*. Once Bhai Prem Das was about to leave Anandpur Sahib for his village. He told the Guru that at village he would miss Guru's sight (*darshan*) the most. The Guru remarked : "You have only to see a devout Sikh wearing the five Kakars to see me." Prem Das said : "It means if I don't see a devout Sikh, I will be deprived of your sight." The Guru replied ; "You have a nice long beard. When you will dress up and hold your beard in hand, you can see me in that also."

# 23

## ON DOING GOOD

The Khalsa Panth was taken as a threat by the Hill Rajas once again. They combined with the Mughal forces to defeat and destroy the Khalsa. Guru Gobind Singh had to fight many battles which started at Anandpur Sahib.

There were a few skirmishes. Finally because of their sheer number, Mughal forces besieged the town. The siege of Anandpur Sahib continued for



long. The Sikh forces and the residents faced many hardships. But there was no change in their morale and manners.

Once during the siege, the Mughal forces fiercely attacked the fort of Anandgarh. The Sikhs fought bravely and kept the enemy away from the walls of the fort. There were, of course, many casualties on both sides. Bhai Kanhya came out on the battle field to nurse the wounded and to offer them water. He gave help and solace to everyone who needed it without any discrimination.

Soon complaints were made against him to the Guru that he was nursing the enemy soldiers as well. On getting well, they would again fight against the Sikhs. Kanhya however, explained to the Guru : "For me all the wounded soldiers are alike. I have been treating everyone as a Sikh because I saw them only as that."

The Guru appreciated the sentiments. For, doing good does not call for any discrimination.



# 24

## GURU'S SACRIFICES

When the Sikhs could stand the siege of Anandpur Sahib for a long time, the enemy started sending messages to Guru Gobind Singh. They promised to lift the siege if the Guru left Anandpur Sahib. Initially the Guru did not agree. However, on strong persuasion by his followers, he decided to leave Anandpur Sahib in December 1704 A.D.

The Guru left with his family, *Panja Piaras* and some followers. Breaking their promise, the Mughal forces started chasing them. There was a battle on the banks of rivulet Sarsa. Some of his followers and armaments were swept in the rivulet.

Here the Guru divided his followers into three groups. The Guru accompanied by Sahibzadas Ajit Singh and Jujhar Singh and some soldiers went towards Ropar. Mata Sundri and Mata Shib Kaur went to Hardwar with Bhai Mani Singh. Later on they reached Delhi. Mata Gujri along with Sahibzadas Zorawar Singh and Fateh Singh stayed on for the night in the hut of a water-carrier named Kumma.

When the group led by the Guru reached Chamkaur, a fierce battle took place between the large Mughal forces and a small contingent of the Sikhs. In this battle many Sikhs died fighting against odds. The Guru's two elder Sahibzadas, Ajit Singh 17 and Jujhar Singh 14 also laid down their lives here. Gurudwara Chamkaur Sahib is a great reminder of their martyrdom. The Guru was also very keen to fight himself. But the Panj Piaras asked him to leave.

The younger Sahibzadas along with Mata Gujri were deceitfully captured by the Nawab of Sirhind. He asked them to get themselves converted to

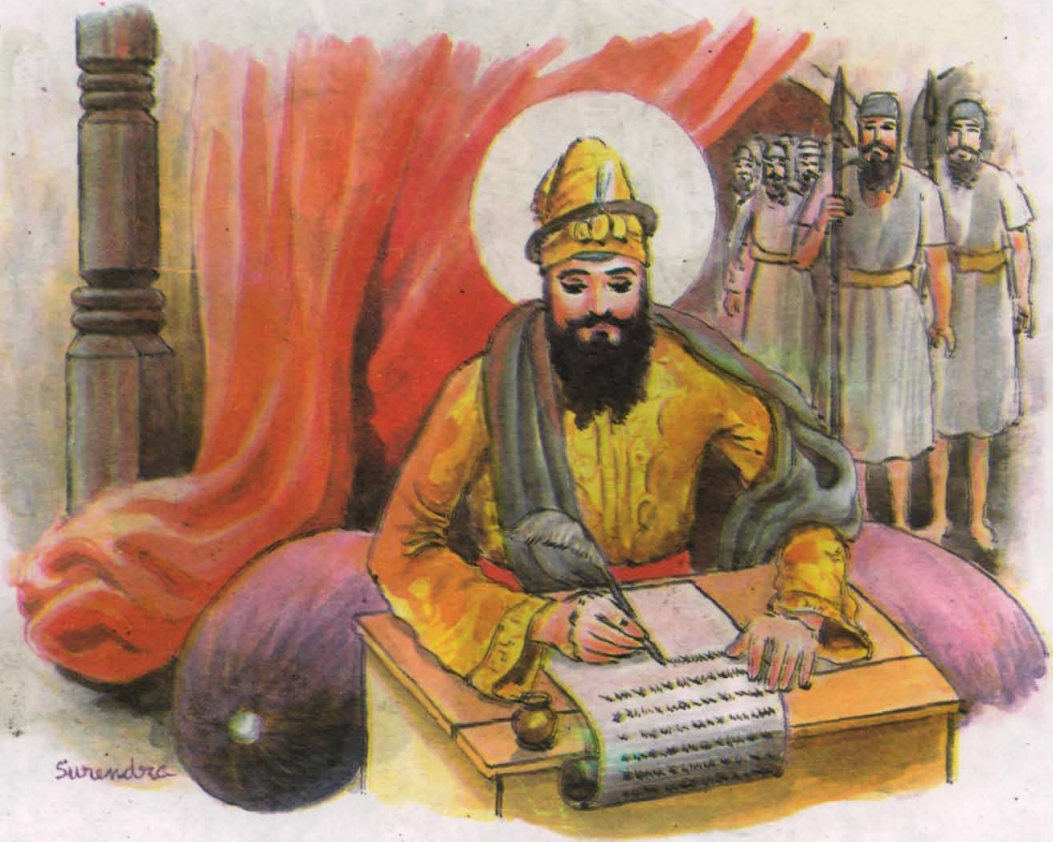
Islam. They refused and were bricked alive at Fatehgarh Sahib where now stands the historic gurdwara built by Banda Bahadur. On hearing the sad news, their grand mother Mata Gujri also breathed her last.



Thus in the fight against injustice the Guru had sacrificed his four sons, his mother and a number of trusted followers.

## USE OF VIOLENCE

After the battle of Chamkaur, Guru Govind Singh spent some time at Dina, a village in Ferozepur District. Here the Guru wrote his famous letter to Aurangzeb. It was a reply to the letter from the Emperor. It is in Persian verse and is called Zafarnama. The letter contains the Guru's views on the use of



violence for solving problems. After a short description of the qualities of God, the Guru comes to the real subject. He states that the Emperor went back on his promise and deceived the Guru. Then he mentions about the criterion for the use of force to be permissible. He says: "Then I had to fight the invading army with arrows and guns. Because when all peaceful means have been tried and do not succeed, it is lawful to make use of the sword."

This must not be taken as a sanction by the Guru for the use of violence in all situations. The emphasis is that there must be a situation involving injustice. And all peaceful means must have been tried and failed.



After receiving the letter Aurangzeb sent instructions to his Governors to leave the Guru in peace.

## FORTY IMMORTALS

After his stay at Dina, Guru Gobind Singh had to wander about through the villages and jungles of Ferozepur area. When he reached Muktsar, a lot of Sikhs came to see him. Among them were also those Sikhs who had deserted the Guru at Anandpur Sahib with Duni Chand.



The Guru was having discussions with the Panchayat when the news came that enemy forces were advancing towards them. Soon the Guru was

fighting his last battle at Muktsar. The Guru took up a position on the top of a mound of sand (*Tibi*). He guided the Sikhs from there who fought very bravely. The forty Sikhs who had deserted the Guru at Anandpur Sahib after signing a disclaimer also fought valiantly under the leadership of Jathedar Mohan Singh and Mata Bhag Kaur. All of them laid down their lives for the Guru.

Since the Guru had in the meantime left his position on the mound, enemy forces thought that he had also been killed. They, therefore, retreated leaving the dead and the wounded. But the Guru came there and started nursing the wounded. Ultimately he came to where Jathedar Mohan Singh was lying very seriously wounded. The Guru took his head in his lap : "My dear Mohan Singh, you are a brave soldier. The entire community is proud of you. Tell me what can I do for you." Jathedar Mohan Singh said." I have got everything by seeing you Sir. I will only ask for forgiveness. Please take us back into the *Panth*."

The Guru forgave the forty deserters of Anandpur Sahib. He got their bodies cremated in his own presence and made them immortal. They are always remembered as a part of the Sikh Ardaas. The town of Muktsar also derives its name from them. Every year an annual fair is held in their memory on Maghi Day.

## THE DARING OF SIKHS

After fighting all the battles, Guru Gobind Singh spent nearly a year at Talwandi Sabo now called Damdama Sahib. Here the Guru got the revised version of the Adi Granth prepared.



At Talwandi Sabo, one local leader Dalla came to meet the Guru. He

started scoffing at the Guru being left without many soldiers. He was praising his own soldiers and said that they were much braver than the Guru's soldiers. He went to the extent of saying that the Guru would not have sacrificed his sons if his soldiers were brave.

In order to stop Dalla from his criticism, the Guru asked him to offer one of his brave soldiers. The Guru wanted him to stand before a new gun given to him so that its shot could be tested. Dalla tried to put off the Guru by saying that it is not wise to die a coward's death.

Then the Guru asked Dalla to go to his camp and call aloud if there was anyone who could offer himself for the test. Two Sikhs not only came forward but started arguing. Each claimed that he had the right to stand before the gun because he had heard the call first.

The Guru said : "Why do you quarrel. Both of you stand there one behind the other." They did so. The Guru fired the shot over their heads.

Dalla was impressed by the show of boldness by the Guru's followers. He took Amrit and became the Guru's disciple.



## GURU GRANTH JI MANEO



Aurangzeb died in February 1707 A.D. His successor Bahadur Shah made peace with Guru Gobind Singh. They were negotiating an agreement to be signed between them. In the meantime Bahadur Shah had left for Deccan. As such, the Guru followed him there. It was during these travels that the Guru met Banda Bahadur Singh.

The Nawab of Sirhind did not like the prospect of friendship between the Guru and Bahadur Shah. He dispatched two hired Pathans to kill the Guru. They met the Guru in Nanded in Maharashtra. One day one of them

attacked the Guru and stabbed him. The Guru could not survive the wounds and breathed his last after a few days in October 1708 A.D.

Just before his end, the Guru called the Sikhs around him and declared:

“He who would wish to see the Guru  
Let him come and see the Granth.  
He who would wish to speak to him  
Let him read and reflect upon what says the Granth.  
He who would wish to hear his word  
He should with all his heart read the Granth.  
Or listen to the Granth being read”

In fact, the Guru ordained : “*Guru Granth Ji Maneo*. Adi Granth will be the Guru after me. There will be no human Guru after this.” He further explained : “My body will be in the *Khalsa Panth* and my soul will be in *Guru Granth Sahib*.”

Thus *Guru Granth Sahib* became the Guru and received divine honours. The Sikh community which had started transforming itself in 1699 A.D. at *Anandpur Sahib* completed its transformation in 1708 A.D. by acquiring the eternal Guru. The Sikhs became a People of the Book – *Ahil-e-Kitab*.

# REINFORCEMENTS

## I. GURU TEGH BAHADUR

### A. ORAL

1. Identify the following in respect of Guru Tegh Bahadur:
  - (a) Birth-place
  - (b) Father's name
  - (c) Mother's name
  - (d) Wife's name
  - (e) Son's name
  - (f) Place of martyrdom
2. Say whether the following statements about Guru Tegh Bahadur are true or false.
  - (a) The Guru was not allowed to enter the Golden Temple by the *Masands*.
  - (b) Since the *Adi Granth* was compiled by Guru Arjan, it does not include any compositions by the Guru even in the revised version currently in use.
  - (c) An assassination attempt was made on the Guru at Bakala.
  - (d) The Guru sacrificed his life to save Hinduism.
3. Name two historical *gurdwaras* in Delhi associated with Guru Tegh Bahadur.
4. Name the other Sikhs who were martyred along with Guru Tegh Bahadur.
5. Who took the Guru's head to Anandpur after his martyrdom in Delhi?
6. Who cremated the headless body of the Guru?
7. Name an important city founded by the Guru.
8. How was Guru Tegh Bahadur related to Guru Har Rai?
9. Who was the Mughal emperor at the time of the Guru's martyrdom?
10. At what place was Guru Tegh Bahadur anointed as the ninth Guru?

### B. WRITTEN

1. Write a *Sakhi* to illustrate that Guru Tegh Bahadur believed in the precept :  
"Practise before you preach".
2. Write the *Sakhi* about Gurdwara Sooli Sar.

3. Write the *sakhi* about the self-portrait of the Guru.
4. Describe the circumstances under which Guru Tegh Bahadur decided to protect Hinduism.
5. Describe the scene at Bakala after the arrival of Bhai Makhan Shah there.
6. Write a note on the historic martyrdom of Guru Tegh Bahadur.
7. How was the dead body of the Guru cremated?

## II. GURU GOBIND SINGH

### A. ORAL

1. Identify the following in case of Guru Gobind Singh:
  - (a) Place of birth
  - (b) Father's name
  - (c) Mother's name
  - (d) Names of Wives
  - (e) Names of sons
  - (f) Place of martyrdom
2. Say whether the following statements about Guru Gobind Singh are true or false.
  - (a) Guru Hargobind was the grandfather of Guru Gobind Singh.
  - (b) The Guru's original name was Gobind Rai.
  - (c) The Guru was killed in a battle at Nanded.
  - (d) The Sikhs do not have a Guru after him.
3. Name the four *Takhats* associated with Guru Gobind Singh.
4. Name two historical *gurdwaras* in Delhi associated with Guru Gobind Singh.
5. Who baptized the Guru on the Baisakhi Day of 1699?
6. How many years did the Guru spend at Patna?
7. Who was the Mughal Emperor at the time of the Guru's martyrdom?

### B. WRITTEN

1. Write a *Sakhi* each bringing out the following features of Guru Gobind Singh's personality :
  - (a) Disregard for wealth and possessions
  - (b) Avoidance of pride

- (c) Respect for women                      (d) View on egotism  
(e) Views on the use of violence.
2. Bring out in about 100 words the religious fervour at Anandpur on the occasion of Baisakhi in 1699.
  3. Describe why and where did the Guru fight his first battle.
  4. Who were *Chalis Mukte*? Where and how did they fight for the Guru?
  5. Where did the Guru give the edict *Guru manio Granth*? What is its significance?
  6. How were the younger sons of the Guru captured, tried and martyred?

## SAMPLE TEST PAPER

Time : 2 hrs

M.Marks : 50

*Instructions :*

1. All questions are compulsory.
2. Marks are indicated against each section.

### SECTION A

*In questions 1-10, give a very short answer not exceeding one sentence. Each question carries one mark.*

1. Why is Guru Tegh Bahadur called *Hind di Chadar*?
2. What is the name of the *gurdwara* marking the spot where Guru Tegh Bahadur was martyred?
3. Why is Bakala sacred to the Sikhs?
4. At what age did Guru Gobind Singh become the Tenth Master?
5. In which year was the Khalsa Panth established?
6. Where did Guru Gobind Singh fight his last battle?
7. What is the name of the trader who played an important role in the anointment of Guru Tegh Bahadur?
8. What is the title of the sacred book comprising the compositions of Guru Gobind Singh?

9. Does the *Guru Granth Sahib* have any composition by Guru Gobind Singh?
10. How was Guru Tegh Bahadur related to Guru Harkrishan?

### SECTION B

*The answers to questions 11-18 should be about 50-75 words.*

*Each question carries 3 marks.*

11. Write a note on the contribution of Guru Tegh Bahadur to Sikhism
12. Write a *Sakhi* illustrating the views of Guru Tegh Bahadur about hatred and revenge.
13. Write the *Sakhi* about Guru Tegh Bahadur demanding full *daswandh* from a devotee bringing out clearly its moral.
14. Write a note on the consequences of Guru Gobind Singh's founding of the Khalsa Panth.
15. Write a note on the battle fought by Guru Gobind Singh at Chamkaur.
16. What is *Zafarnama*? What philosophy does it contain?
17. Write a short note on the childhood and education of Guru Gobind Singh.
18. List three major contributions of Guru Gobind Singh to Sikhism describing each in about two sentences.

### SECTION C

*Questions 19-20 expect long answers of 150-200 words.*

*Each question carries 8 marks.*

19. Bring out the transformation brought about by Guru Gobind Singh in Sikhism.
20. Write the life-sketch of Guru Tegh Bahadur.



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- Book I - (My First Book on Sikhism)  
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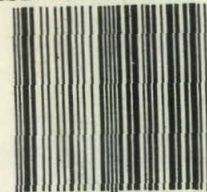
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